A FRVITFVLL SERMON PREACHED in Christs-Church the 13. of *Iulie. Anno* 1589. *By* Anthony Tyrell sometime a Seminarie Priest,

But by the great mercie of God made a true professor of the Gospel, and *Preacher of his holy word: conteining* an admonition vnto *vertue, and a dehortation from vice.*

Taken by Characterye.

2. *Pet.* 2.21.

Better it had bin for a man not to haue knowen the way of righteousnes, then after that hee hath knowen it, to turne from the holie commaundement that was giuen vnto him.

AT LONDON
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TO THE MOST reuerend Father in God *Iohn Archb. of Canterb. his humble* Suppliant *Anthonie Tyrell* wisheth *aboundance of al spirituall graces*, and blessings from God the Father, of our Lord Iesus Christ both in this world, and in the world to come.

I Stood in doubt somwhile (Right Reuerende and my especiall good Lord) whether I might presume to make dedication of so simple and slender a matter vnto your graue and learned Grace: but knowing how much I stood bound vnto your great and exceeding charitie: and considering with what fauour you do affect a simple and well meaning minde, and how religiouslie you haue prosecuted my irreligious demeanor, in receiuing me as a lost & straied sheepe vnto the fold of Christ againe, and waying therewithal, that

notwithstanding my true and vnfained returne, yet euerie sleight action of mine may seriouslie be Censured of such as are not giuen to speake the best, but enclined to iudge the worst, I thought it expedient for mine owne comfort to flie vnto your Lordships patronage, and I hope for the causes before considered that I may boldlie do it without presumption, not doubting but that thereby I shal safelie be defended from the sinister opinion of all my aduersaries.

May it please you therefore to vouchsafe to accept this simple Sermon, which for the vtilitie of many, and for the hurt of none I haue caused to be published in printe, a matter though small in substance, yet great in good will, and the grateful acceptance therof at your Lordships handes may be an incouragement to greater endeuours. It was not my purpose and meaning at the first to put this forth in print, but vppon an occasion as your Lordship may vnderstand in the

Preface

Preface, and ſince it hath ſo fallen out that I did determine it to come abroad, I thought I could not do better then to ſhroud it vnder the couert of your wings.

And in an other reſpect I am glad that the occaſion hath bin offered me to ſet this foorth in publike, that withall I might publiſh vnto the world yet once againe the conſtancie of my faith, which by reaſon of my former inconſtancy hath bin hardly Cenſured of manie as well Proteſtantes as Papiſtes. The Papiſt thinking that I was aſhamed of my late publicke action at Paules Croſſe, and the Proteſtant thinking that I did it but diſſemblinglie. To the firſt I anſwere with the Apoſtle S. Paul. Non erubeſco Euangelium: Eſt enim virtus Dei in ſalutem omni credenti. Rō. 1.16.

I am not aſhamed of the Goſpel, for it is the power of God vnto ſaluation to all beleeuers. And to the other I do anſwere with our Sauiour. Nolite iudicare, vt non iudicemini: in quo enim iudicio iudica- Mat. 7.1.2

dicaueritis, iudicabimini. *Iudge yee not, that yee be not iudged: For with what iudgement you do iudge, you shall be iudged. And therefore leauing the true discussion thereof vnto the euerlasting Iudge that knoweth the secrets of all mens hartes, and shall lay open to all the world in the latter day the priuitie of a mans conscience, I will say no more but this, that I may satisfie him that standeth in doubt of me, if I can. That I do professe my selfe to be no otherwise in hart, soule, and conscience, then I do set downe here by pen, namelie a true seruant of Iesus Christ, one that hath bin by his mercie called and reclaimed from the floods of errors, Idolatrie, and superstition, wherewith I haue bin heretofore ouerwhelmed, and that mine eies are opened, and do behold my Lord and Sauiour Christ Iesus in his Gospel, and do receaue & imbrace him in his word, and that I obey and serue him in that true maner & forme that he hath pre-*

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ſcribed in the ſame. And that I do from my hart, as I haue heretofore teſtified, relinquiſh and abandon the Pope and the ſea of Rome ſo far forth as it mainteineth Idolatrie, fauoureth ſuperſtition, nouriſheth ſchiſme and deuiſion, teacheth diſobedience both to God and Princes. And I do renounce him for Gods Vicar on earth, which rebelleth againſt the Lord in Heauen, in ouerthroving kingdoms, murdering of annointed Princes, remouing ſubiectes from their due and naturall obedience, and all to mainteine himſelfe in pride and Antichriſtian gouernment, acknowledging no other Church but the vniuerſall Church of Chriſt diſperſed throughout the world, nor any other hed of the ſame then Chriſt Ieſus, by the merits of whoſe paſſion I hope to be ſaued, and in whoſe faith I purpoſe to liue and die.

This being my publicke and outward teſtimonie, yet once againe by this occaſion vttered, I hope all good and Godly

men will rest fullie satisfied, and as for the mouthes of the vngodlie in time the Lord shall stop them.

I needed not (my good Lord) vnto your Paternity haue vsed this protestation, and yet I hope the renewal thereof with the cõtinuance shalbe no smal comfort vnto you, who thirsteth the health of my soule as your owne.

The cause chieflie why I did it, was to stoppe the tongues of such as are alwaies itching to hurt and preiudice other men. I haue said my minde, it resteth that I pray for them, to graunt me patience to beare the rebuke, and that I may haue grace to remaine irreprouable vnto the end: for the which I doubt not but your Lordship of your Charitie will vouchsafe to say Amen.

To trouble your Lordship farther by way of Preface I thought not neede: wherefore beseeching your Grace to pardon my bold attempt, to accept of my poore endeuour, I conclude, praying God continu-

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allie to bleſſe you, to make you a carefull and vigilant Paſtour ouer his flocke, to endue you with all graces neceſſarie for the gouernment of the ſame. And ſo kiſſing the hand of your Paternity, with all humilitie I take my leaue. From my chamber in London. Nouemb. 1589.

Your Graces moſt humble
and daily Oratour.

Anthony Tyrell

IT was not my meaning I must confesse trulie (Good Christian Reader) to haue this short and briefe exortation which I made for my priuate exercise to come forth thus in publicke, partlie for that I knowing mine owne ignorance and imperfectiō might seeme a great deale more bold then wise to set forth so simple and slender an action vnto the view of wise and learned men, and partlie least I might be cōdemned of manie, either for want of discretion in not iudging of spirituall actions more maturely and soberly, or that I gaped after vaine glorie, which would condemne mee of greater follie among al Godlie mē, but chieflie for that I had no iust or good occasion to induce me to the same. The cause therefore why it

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is come forth, in briefe was this. At the time I made my exhortation publicklie in Chriſt his Church in London, my wordes were no ſoner out of my mouth but a yong youth had penned my Sermon *verbatim* by Characterie, an art newly inuented. It was this youthes pleaſure, for the manifeſting of his ſkill in that ſwift kind of writing, to publiſh my Sermon in print, yet honeſtlie he came vnto me, to enforme me firſt of the matter. Hee was to me a meere ſtraunger, of whom, after I had vnderſtood his intent and purpoſe, I craued reſpite to pauſe of the matter before I would giue my conſent. I conſidered firſt of my ſelfe what might be thought or ſpoken, & rather I ſhould be eſteemed fooliſh and vainglorious thã to deſerue commendation of anie man. Secondlie that the youth did it but to ſhew his ſkill and cunning in the dexte-

ritie of his owne handewriting, and that it was not ſimply for the health of ſoules or ſpirituall profite of any man, and after I had debated thus to & fro with my ſelfe, I was determined to haue ſtaied his copie, and to haue let all alone. Yet remẽbring my ſelfe, that the workes of the Lorde are wonderful, and that he vſeth ſuch means for bringing of thinges to paſſe which are verie ſtrange and to me vnknowen, That the matter might perhaps be profitable vnto ſome, that whereas I being but newly cõuerted, & of many ſuſpected for my ſynceritie in religion, it might bee an occaſion to giue ſome farther teſtimonie then I haue done, and that ſome thinges it may pleaſe the Lord to worke by this ſimple actiõ for the benefite of his Church, which vnto me was vnknowen, I altered my purpoſe and intent, ſo far forth as I would not

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be iudge of mine owne doing, but commit it to ſome other. I did write my letters therefore vnto a graue & learned man, I told him what had happened, and I ſet downe mine owne miſlike, for feare that thinges might not be well & orderly done, ſubiecting my ſelfe and my matter vnto his vertuous, wiſe, and learned cenſure. It pleaſed him to returne me my copy again approued: what ſhould I do? ſhould I conceale it? ſo I might perhaps contriſtate the holy Spirite. For the comming of it forth might yeelde perhaps ſome deuout and penitent ſoule ſome comfort and profite. For thy ſake therefore (good Chriſtian Reader) who ſo euer thou art, without all other reſpect I haue permitted this ſlẽder endeuor of mine to come to light, in hope that although I may be ſubiect vnto blame of manie, yet I may do ſome good therby to few.

To

To teach them how they ought to deteſt and hate ſinne, to walke warelie before the face of the Lord, that receiuing the manifold graces & mercies at his hands, they be not vngrateful, & hauing once throwne out the foule ſpirit of ſinne out of their ſoules by true repẽtance, they permit him not to returne again by their great fault and negligence, for if they do, what will follow thereof they ſhall vnderſtand by the future diſcourſe. Thus hauing giuen thee a full ſatisfaction of the cauſe of the publiſhing of this preſent diſcourſe, I am to admoniſh but one other thing, and ſo I end. He that penned my Sermon as I vttered it in Pulpit, did it moſt exactly, writing it word for word: Yet when I perceiued that it ſhould come to the print, I did onely peruſe it againe, altering ſome words, but nothing of the matter: and thus much I thought

thought good to aduertiſe, leaſt they that heard me when I pronoũced it, ſhould thinke it was not the ſame, but ſome other. And this being all that I am to ſay at this time by way of preface, if any ſpirituall comfort redound thereby vnto thy ſoule, Gods name be glorified, and it is all that I require: and ſo I commit thee vnto the Lord, & my ſelfe to thy good prayer. From my chãber in London. 1589. 1. Nouemb.

Thy faithfull Brother, and fellow-labourer in Chriſt,

Anthony Tyrell.

A FRVITFVLL SERMON CONTEIning the nature and vilenes of *ſin*, *preached at Chriſt* his Church, by *Anthony Tyrell.*

Math. Chap. 12. verſ. 43. 44. 45.

When the vnclean ſpirit is gon out of a man, he walketh throughout drie places, ſeeking reſt, and findeth none. Then he ſaith, I wil returne into my houſe, from whēce I came out. And when hee is come, he findeth it emptie, ſwept, and garniſhed. Then goeth he & taketh 7. ſpirites worſe then himſelfe, and they enter in and dwell there. And the laſt ſtate of that man is worſe then the firſt. Euen ſo ſhall it bee alſo vnto this froward generation.

THE Occaſion of theſe our Sauiour his wordes (Right Worſhipfull and deerly beloued in our Lord and Sauiour Jeſus Chriſt) of diuers men is diuerſlie conſidered. Some thinke that they are generallie ment of the whole multitude of the Jewes, who after they

had receiued the law of Moſes (being
Exod. 20. brought out of Egipt when the Deuils had poſſeſſed them with great blindnes and ſuperſtition) and were taught a peculiar and true manner of worſhipping the Lord according to his holie wil and pleaſure, that then the Deuil departed from the Iewes and trauelled drie and deſert places, neuer reſting vntil hee came among the Gentiles, whom hee corrupted in ſuch vile and groſſe manner, as looſing both common ſence, humane reaſon and vnderſtanding, they fel into all blindnes, idolatrie, and ſuperſtition, and wallowed and continued in the ſame vntill ſuch time as our Lord and Sauiour was incarnate, and preached the truth of his holie Goſpell among them, the which glad tidinges the Gentlies embraced, beleeuing in Chriſt Ieſus and forſaking the groſſe errours, whereas the Iewes, vnto whō the promiſe moſt properlie belonged, & to whō Meſſias peculiarly was promi-
Gen. 12. 3 18. 18. ſed, remained moſt obſtinate, and wold neither receiue him or beleeue in him. Sathan then with all the foule troupe

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of his filthie familie being cast out of the Gentiles by the faith they had in Iesus Christ, and hauing then no rest, said hee would returne vnto the place from whence he came, namelie to the vncredulous Iewes, and finding their Synagogue empty, that is the Scribes, Phariſes, and principal teachers of the Law to be void of faith, to contradict al that they might Iesus Christ who was come into the world for their saluation and comfort, and that it was also garniſhed, that is to say, ſtuffed and filled with a number of blinde ceremonies, & phariſaicall traditions contrarie vnto that that the Lord had either taught or cõmaunded thẽ, in ſo much as our Sauiour pronounced his terrible woes, as you may read at large in S. Math. Goſpel. The deuil (I say) finding this opportunitie and aduantage, returneth backe vnto them againe, & repoſſeſſeth them, taking ſeauen ſpirites with him worſe then himſelfe, in ſo much as the end is become much worſe thẽ the beginning, they being now in farder bondage and captiuitie then euer they were vnder Mat. 24.

Pharao, hauing no proper countrie, or place to remaine or abide in, but are made vagabonds throughout the world; as it appeareth plainlie of them at this day: and well may it be said that their end is worse then their beginning, for better it had bin that Christ had neuer bin incarnat, then being incarnat, they will not now receiue him.

Other some applye these our Sauiour his wordes as spoken of heretikes, who being of Infidels and Pagans, by the mercie of Christ made Christians, and the Deuil expelled from them by faith in Iesus Christ, and falling againe by Apostacie into heresie or infidelitie, the Deuill returneth to make his reentrie again, bringing with him seauen worse then himselfe, and repossesseth them, & then it commeth to passe that their ende is worse then the beginning, for of an infidell there remaineth some hope that he may be conuerted and beleeue, but of an apostate, or an obstinate heretike there is scarse anie hope at all. Although this application be not amisse, yet here it agreeth not with the litterall sence.

Other

Other some therfore (and they in my iudgement come neerer to the letter) thinke that these wordes of our Sauiour wer directly spokē vnto the Scribes and Phariſes, who seeing & beholding the wonderfull miracles that our Lord and Sauiour had wrought, and namely that notable miracle ỳ is mentioned in this present Chapiter, of the man that was both blind and dumb, out of whom our Sauiour did cast out a Deuill, and by the power of his Godhead made him both to see and to speake, whereupon the common multitude seeing & beholding it, forthwith glorified and magnified God, but the Scribes and Phariſes, who ought to haue had more knowledge and vnderſtanding, became thereby more malitious and obſtinate, and these miracles that could not come but by the power of the Deuinitie, moſt blaſphemouſly they did attribute them to proceede from the power of Sathan, saying that through the power of Beelzebub the prince of deuils he did cast out other deuils. Whereuppon after Christ had defended him selfe and proued inuinci-

Math. 12.

Math. 12. 24.

bly, the power of his Godhead by an argument of a kingdome deuided against it selfe that it cannot long stand, & therof concluding, that if Sathan were deuided against Sathan, then his kingdome could not stād, but should in short time be consumed and ouerthrowen. In the ende he addeth these wordes that I haue recited for my text, whereby hee proueth that those miracles that he had wrought amongst them should serue for their farder condemnation, and proueth by that example of an vncleane spirite going forth, how he returneth with more strength backe againe, and repossessing them from whom hee departed maketh their ende to be worse then the beginning; and therefore the conclusion was, that the state of those Scribes & Pharises was now much worse than if no miracles had bin wrought amongst them, or grace offered vnto them.

Matth. 12. 5.

Finally it is thought, & not vnprobable, that these our Sauiours his wordes were particularlye directed vnto that man, out of whom he had cast the deuil, and to whom hee had restored both his

Mat. 12. v. 22.

speech

ſpeech and his ſight, that hauing receiued theſe benefites and graces at the Lords handes, he ſhould not become either vngratefull or vnthankefull, or by thinking himſelfe ſecure, liue any thing the more loosely, but to walk before the Lord with al humilitie, feare and circumſpection, leaſt by ouermuch negligence or miſdemeanour the deuil ſhould returne backe againe, and ſo alleaging that exãple ſhould ſhew, that if it chaunced ſo to fall out, his end would become much worſe then his beginning. The like caueat or warning our Sauiour gaue vnto the diſeaſed man whom hee cured at the poole of Bethesda, whom hee finding in the temple ſaid vnto him, behold thou art made whole: ſinne no more leaſt a worſe thing come vnto thee. This caueat might alſo ſerue for the ſtanders by, and may ſerue alſo for vs at this time, and make vs ſo much ẏ more happie, if by other mens harms we can learne to beware. Ioh. 5. v. 2. verſe. 14.

Hauing (as I think) ſaid ſo much as may be for the vnderſtanding of ẏ meaning of the letter, and of the end and

ſcope whereunto our Sauiour vttered the forementioned wordes. It reſteth now that for our particular vtilitie and profite that ſhall either heare or reade them, wee may vnderſtand what benefite we are to take by them, and the benefite will be this, if we make it an example vnto our ſelues, for that it may ſerue verie wel, for ſo much as there is none of vs all but haue receiued innumerable benefites and graces at the Lordes hands, more then mind can cõceaue, or tongue can vtter, for all which if we ſhould ſhew our ſelues vngrateful, as that man did, the Deuil hauing bin once alreadie by Gods grace caſt out of vs, might returne againe, and returning againe bring other ſeuẽ worſe then himſelfe, and then woe vnto each of vs, for our end ſhould be much worſe then our beginning.

Wherefore, for memorie and methods ſake I ſhal deuide ẏ whole matter into 4. partes. In the firſt I wil ſhew how Sathan departeth from the ſoule of man or woman, and how hee demeaneth himſelfe when he is departed. In the

the ſecond I will ſhew the preſumption of Sathan in returning againe to ſee if he can make any reentrance into that man or womã from whom he went out of; and therewithal I ſhal ſhew the cauſes that moue the Deuil to make reentrance. In the third I will ſhew how ſtrongly he reentreth and maketh the place whereinto he is ſo entered his habitation or dwelling place. Fourthly and laſtlie I will ſhew how the ende of that man ſo repoſſeſſed is worſe thē the beginning, with the reaſons and cauſes. 2 3 4

As touching the firſt which is the deuils departure and his demeanour after he is departed, it is conteined in theſe wordes. When an vnclean ſpirite is gon out of a man, he walketh drie & deſert places ſeeking reſt, and findeth none. In theſe wordes is conteined both his departure & demeanour. Now to come vnto euerie thing in order you muſt firſt conſider what is ment by an vncleane ſpirite. This word ſpirite is in holy Scripture indifferently taken, ſometime it ſignifieth the holie ſpirite which is the third perſon in Trinitie, Pars 1.

some-

sometime it signifieth the soule of man, sometime the aire, or ỹ life of any creature. When so euer you shall reade or finde in holie scripture this word spirit, set downe simplie without any other word to expresse the meaning therof, it is commonly taken in the better part,

Gal.5.22. as when S. Paul in the 5. to the Gal. reckoneth vp the fruites of the spirite, naming them, Charitie, Ioy, Peace, and the like, it is ment there of the holie

Rom.8.26 spirit. And in the 8. to the Rom. where he saith, the spirite helpeth our infirmitie, and the like; he meaneth also of the holy spirit. But being set down with his adiectiue, the nature & qualitie of ỹ adiectiue wil shew what thing ỹ substãtiue is, as when it is said, holie spirit, good spirit, or the like. Likewise the Deuil who is ỹ wicked spirite is alwayes certainly set down by his adiectiue, as in ỹ

1 Sam.15. first of Sam. the 15. chap. it is said ỹ euil
v.15. spirit vexed or tormented Saul; wherby
vt. 12. is ment the Deuil. And likewise here in this place our Sauiour naming an vncleane spirit, he meaneth the deuill.

Now that wee vnderstand what spirite

rit is ſpoken of or ment in this place, it followeth that we vnderſtand why hee is called vncleane.

The Deuill being a ſpirit, as he is the creature of God hee was created in great excellencie, for there was nothing that the Lord had made which he approued not to be verie good, as may appeare in the firſt of Geneſis. And eſpeciallie the Angels who were of all other creatures the moſt noble. But Lucifer the chiefe of the Angels not being content with thoſe excellent giftes of nature which the Lord had beſtowed on him, but aſpiring vnto the maieſtye of God, & vſurping (as it were) the glorie of his deuinitie, was therfore worthilie deiected, and ſo manie as conſented vnto him, & became of all creatures the moſt vile and abominable, not vile in nature but in condition and qualitie, for being caſt downe into eternal miſerie himſelf irreparable without all redemption, he endeuoureth all that hee may to make man in as bad eſtate as him ſelfe, and that he can not do but in tempting him to ſinne: the which being a vile and an Gen. 1. v. 31.

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abhominable thing in the sight of the Lord, and a thing most impure and vnclean vnbeseeming the nature and condition of Angell or man, and for that he laboureth continually, tempting vs to bring vs into this impurity, the deuil is said to be an vnclean spirite, vnclean (I say) by operation, not by creation.

This vnclean spirite being departed from a man. It followeth to know how and in what maner he departeth. Sure and certaine it is that the vncleane spirit Sathan neuer departeth from man or woman by his good will, for such is the enuie and malice that hee beareth vnto man, that he neuer ceaseth labouring to bring him vnto eternall destructiõ, as witnesseth S. Pet. in his first epist. 5. Chap. verse. 8. saying. Be yee sober & vigilant, for your aduersarie the Deuil goeth about like a roaring Lion seeking whom he may deuour, whom you must resist being strong in faith: surely he goeth about continuallie watching & prying where hee may get a pray, and such is the malice and hatred that hee beareth towards man, First in respect

1 Pet. 5. 8.

that

that he is created vnto the image and similitude of God, to possesse that place from whence hee is deiected, and in respect of the curse that was giuen him in Paradise, and that it was told him that the seede of the woman should bruse his hed, that he prosecuteth mankind with an implacable hatred, and seeketh to destroy vs all that he can. By his good will therefore he neuer departeth from vs, and hee tarieth or abideth with no man for any goodnes, but to bring him to mischiefe or destruction. Euerie man therefore that is in sin, he is accompted to possesse: for so manie as are wilfull & obstinate sinners, they are vnder the deuils subiection. If any man be called from his sinne by the grace and mercy of God and true repentance, then the deuil is said to depart, which departure, (as I said) it is not of the deuils accord, but by the force of Gods Spirite that expelleth him by true repentance out of a sinners hart, for other wise he would neuer depart: And therefore Sathan, of our Lord and Sauiour in holy scripture is called Inimicus homo, that is, the

Gen. 3.

Mat. 13. v. 28

enemie

enemie by a kinde of ſingularitie, for that there is no enemie comparable vnto him in hatred that ſeeketh the deſtruction and loſſe of our bodie and ſoule for euermore, Yet as enuious as he is, and as malitious, he dwelleth no longer or abideth in vs more then wee remaine in ſin, & ſo ſoone as it pleaſeth the Lord to cal vs by his grace vnto repentãce, wil he, nil he, he muſt depart away from vs, for ſure and certaine it is, according to the rules in Logick, two contraries can not agree at one time together in one ſubiect, but as vertue commeth in, vice muſt goe out, and as grace appeareth, ſin fleeth, and where the holy ſpirite taketh poſſeſſion, the vncleane ſpirite muſt packe out. I followeth,

When an vnclean ſpirite is gon out of a man, he walketh, &c.

Hetherto hath bin diſcuſſed ſo much as I thought neceſſarie for the time & place, what the vncleane ſpirite is, how he departeth from a man, it commeth now in order to ſhew, his demeanour is to walke throughout drie places.

The walking of Sathan through drie places

places is but a metaphor taken from a dry ground wherein is no moisture of water whereby it can yeeld or bring forth any fruite, for as almightie God hath his orchard and vineyard that bringeth foorth good fruit, so the deuil hath his orchard and vineyard to bring forth fruite agreeable vnto his appetite. The fruite that the deuil gapeth after is noother but the spoile and destruction of man, which he prouoketh by his temptations, and the corruptions of our flesh: & first hee seeketh to destroy the soule of man, being sure ỹ if once he can come to the possession of the soule that the bodie wil come after, & if by Gods mercie he be prohibited that he can not hurt vs in soule, then he laboureth all that he can to plague and afflict vs in bodie, If he can not in bodie, then in our temporall goods, if not in our goods, then in any thing that belongeth to the helth & comfort of man, as birdes of the ayre, fyshes in the sea, plantes, hearbes and trees, beasts or any other cattel. And if by the permission of God he be not suffered to hurt vs in any of these, thē he is sayd to

walke

to walke drie and desert places then, is in places where he can make no fruite: for all those labours of his hee acounteth fruitles wherin he may do no maner of mischiefe either to man him selfe, or to the thinges that belong to man. And thus you know now what it is to walk in drie and desert places. It followeth, Seeking rest, and findeth none.

What rest thinke you is that that the Deuill seeketh? Is it possible that Sathan the enemy of God, and mortal enemy of man should haue any rest? doth he seeke to be reconciled vnto God, or to leaue tempting of man? can he euer bee at any rest that carrieth alwaies his hel about him? no such matter. The rest ý Sathan séeketh is no more then how hee may accomplish his malitious minde, & put his deuilish practices in execution: Euen as a man that is giuen to wrath and enuie, who neuer is at quiet vntill he haue reuenged himselfe, or shewen his malice vpon him that he persecuted with hatred, and then he séemeth in that degrée to be at rest, so is the Deuil is accounted to bée at rest when hee hath

brought

brought his malitious minde vnto any deuilish accomplishmēt or execution: so manie soules as the Deuill can bring by any wicked suggestion or synister meanes vnto destruction, so much mischiefe as he may vtter against any man or woman, so much rest hée taketh in the accomplishment of his wil, although otherwise he susteine grieuous tormēts and punishment at the Lords handes for the same, wherefore euerie man or woman is here to take héede that they make not themselues like vnto the Deuil in this point, as all they vndoubtedlie do that do beare with themselues reuenging mindes, and neuer are at quiet vntil they trouble or ver their neighbour, or haue taken reuengement on their enemie, who so euer doth so, doubtlesse hee sheweth himselfe to bee the childe of Sathan, and if hee séeke, after Sathan for such rest, he shall haue that rest that Sathan hath, that is, to be tormented with the intollerable pains of hell fire for euermore, and neuer shal he come to any other rest, much lesse vnto that rest that is prepared for the chil-

der of God to liue and remain in eternall blisse for euermore. And thus much of Sathans departure and his demeanour in seeking rest and finding none. It followeth.

Pars 2. Then he saith, I will returne into my house from whence I came out, and when he is come, he findeth it emptie, swept and garnished.

This is the second part wherein I purposed to note vnto you the presumption of the Deuils returne, saying I will returne into my house from whēce I came: and when he is come what causes he findeth to force him make a reentrie, and they are three, namelie, that the house is emptie, that it is swept, and garnished. I wil entreat briefly of euery point in order.

First the Deuil hauing departed and walked drie and desert places, seeking rest and finding none, he sayth that hée will return vnto ỹ house from whence he came. Here is to be noted the boldnes & the malice of Sathan, let him be expelled and repulsed neuer so much, yet hée will returne againe: whereby we are taught

taught neuer to bée to ſecure or voide of feare, but alwaies to ſtand vpon our gard, for as faſt as one temptatiõ goeth, an other commeth, ſo ſone as one miſerie is paſſed, forthwith commeth an other, a man neuer remaineth (as Iob ſaith) long in one eſtate, but now are we merie, and by and by ſad, now rich, then poore, now frée, by and by oppreſſed with temptation againe. I wil returne (ſaith he) vnto my houſe from whẽce I came. The ſoule of that man or woman that the Deuil poſſeſſed for ſin, and by grace was erpelled out, the deuil calleth his houſe, not his properlie by creation, for ſo euery man or woman is properly the Lords, for hee hath made vs, and not we our ſelues: but the Deuil calleth the ſoule of a ſinner his houſe by poſſeſſion, for ſo long as we remaine in the eſtate of grace, wée are the children of God, and our bodies are the temples of the holy Ghoſt, but ſo ſone as wée giue our ſelues ouer vnto ſin, forthwith we become the ſlaues of Sathan, and our bodies are made an habitatiõ and a receptacle for Deuils. Here would be noted

Iob. 14. v. 2.

Pſal. 95.

the dignitie of man or woman that feareth ỹ Lord and ỹ walketh in his waies how he is the temple of the holy Ghost. and the indignitie of euerie sinner that maketh him selfe the bondslaue of Sathan, and a receptacle of foule and vnclane spirites. I will goe into my house from whence I came out. The Deuill desireth rather to goe vnto his owne house that he possessed before, then to a strange house which before was none of his: euery wicked spirite hath his proper house, the spirite of pride he harboureth in the proud man, the spirite of Enuie in the enuious man, the spirit of Glotony and dronkennes in the Gloton or dronkard, the spirite of vncleannes in the vnchast and fleshly man, the spirite of couetousnes in the couetous man and vsurer, and so consequently euery sinne hath his proper and peculiar spirite.

Now when he saith: I wil goe into my house from whence I came. Euery spirite seeketh to goe into his owne house, into that house whereof in former time he had possession, out of the which houses, that is, out of the soules of sinners,

these

theſe foule and vncleane ſpirites by the mercie of God haue bin caſt out, ſome of Glottons and Dronkardes, being made ſober and temperate, ſome of enuious men bæing made mæke and charitable, ſome of prowde men being made humble, ſome of fornicatours and adulterers being now made chaſt, ſome of couetous perſons being made liberal and charitable, and ſo of the like.

Thus haue you heard the Deuils boldnes and preſumption, to put you in a warines and good caution, now let vs come to the cauſes that he findeth for his reentrance.

After that the vncleane ſpirite was returned, hee founde his houſe emptie, ſwept & garniſhed. Thræ cauſes ſufficient to make him make reentrance, he watched his time and opportunity, & ſo ſoon as any occaſion was giuẽ, he plieth him, he loſeth it not, but takes it for his moſt aduantage. It ſtandeth therfore dærely beloued vs vppon to haue a vigilant and watchfull eie vnto all the partes of our ſoule, to rule and gouerne well all the ſences of our bodie, all the

motions and desires of the minde, and especially to preserue our hart pure and cleane from the consenting vnto any corruption or sinne. Omni custodia custodi cor tuum (saith Salomon) quia ex ipso vita procedit: With all diligẽce kẽpe wel thy hart, for out of it procẽdeth life. Three causes or occasions the vnclean spirit foũd out in this wretched person which gaue him means to reenter againe. The first wherof was, for that he found his house emptie. The soule of that man from whom Sathan was expelled remained empty: what is it to be empty? To bee emptie is to bee voide of faith, and he that is empty and void of faith, it can not be but he must be emptie also of al good workes. For I do not here distinguish faith from good works, as the Papistes commonly do, for when I speake of faith I meane a iustifying faith which can not be without good workes, no more then life can remaine in a mans bodie without a soule. I meane not a dead faith, or a deuilish faith, such a faith as S. Iames doth mention in his Epist. This iustifying

Prou. 4. 23.

Iac. 2.

faith

faith (I say) who so euer hath not, hée is emptie no doubt of all gœdnes, & without that faith as S. Paul saith 11. to the Hebr. vers.6. It is impossible to please God. This emptinesse of faith, and consequently of all good workes, proceedeth of a kind of idlenes which is the mother and nurse of all kinde of mischiefe, and him I account to bee idle, that is not well occupied, for all such as occupye themselues in vaine and trifling busines, as in carding, dicing, vnlawfull gamings or exercises, (vnlesse it be for an honest & moderat recreation) I say) those labours are no better thē idlenes, for that they be childish, there is no profit in them. And such actions or labours which conteine in thē manifest and apparant euil, I say those are deuillish, & worse then if a mā were childishly occupied or ydle altogether. That mā or woman that wanteth a true and perfect faith, ý is fruitful by good works, can neuer be wel occupied. It is not inough for a man by faith to apprehend Christ Iesus our Sauiour, as he is mercifull, as he hath redæmed vs, and payd for vs Heb.11.6.

ẏ price of our redẽption, but we must apprehend him also as he is iust, as he hateth sin, crucifiing it in his owne flesh, and contẽning it in vs, and vs for sin: we must apprehend him as he is risen againe from death to life, with whom wée must also arise againe from death to life, by dying to the world, and liuing vnto him, by crucifying old Adam with all his concupiscences, and putting on ẏ new, in iustice and righteousnes, for he that is not partaker of the first resurrection, which is to rise from sinne to grace, shall neuer be partaker of the second, to rise from death to euerlasting life. Let vs not therefore deceaue our selues with the bare name and title of faith, but let vs rather as Peter sayth, by good workes endeuour to make our vocation and election certaine. Let vs alwaies be working and labouring like good and painfull seruantes in the vineyard of the Lord, euery man in his vocation. That we should so do, we are admonished by that wéekly labour that the children of Israel had in the desert, where euery day by the commaundement

Colos. 3.

2. Pet, c. 1. v. 10.

ment of the Lord they were cõmaunded to gather Manna, onely the Sabaoth they should rest. Surely so with vs, we ought all the wœke daies of this our pilgrimage, & short and transitorie life to be gathering of Manna, of spiritual food for our soules: so long as we remain in this world we must not be Idle, nor seek for any rest, vntil our Sabaoth cõmeth, which is the day of our ioyful resurrection, when as with bodie and soule wee shall remaine in the Kingdome of our Father for euermore, there we shal rest, and then we shal rest, and not before. Exod. 16.

The second cause that moued Sathan to make reentrance was, for that hee found his house swept, and as our Text hath it, it was swept with a Besom.

A house that hath bin long vnswept and contracted great corruption, it is impossible with a Besom sweeping it to make it cleane, for the dyrt and filth being baked on the ground, and hardned, is not so easily taken away, in such a case it is necessarie and requisite, that a man vse the helpe of a paring-knife, or a scraping-iron, for if a man do but superficially

cially ſwéepe it with a bꝛoome, aſſuredly it will be litle the better. Euen ſo it fareth with the ſoule of a ſinner: how many ſinnes by long continuance haue we contracted in our houſe? how many wayes haue we defiled our ſelues with vile and filthy thoughtes? how many foule and vnſauerie wordes haue wée bꝛeathed out of our mouthes, to argue the vncleanes of our Soules within? how many lewd and abominable actes haue we daily committed, and do commit from time to time? and do we think with a ſleight and ſmall repentance to be pardoned and fogiuen? do we think by knocking once oꝛ twice vppon our bꝛeaſt, and ſaying, Lord fogiue mee, Lord haue mercie vpon me, our ſinnes ſhall be remitted and taken cleane away? What ſhould then that noble king Ezechias mean when hée lay ſicke of an infirmitie, ſo to crie out, and ſay, in the moitie of my yeares, I will deſcend into the graue, and to ſay that hée would call to remẽbꝛance all his yeres in the bitternes of his ſoule? What ment the Pꝛophet Dauid, after hee had com-

Eſai. 38. v. 10. 15.

Pſal. 51. v. 1.

committed adultery, to crie out, and say, Haue mercie on me O God according to thy great mercie? And in another place to say, I haue laboured in sighing, I shal wash my bed euerie night, and water my Couch with tears. Such and the like signes of repentance vsed this noble King and Prophet. What maner of repentance was that of Magdalen, when shée entered into Simon the Pharyses house, bathed our Sauiour his féete with teares, and washed them with the hairs of her head? O Lord how farre are we in these daies from this sorrow for our sinnes? We thinke it inough if we crie once vnto the Lord for mercie, we neuer studie to take reuenge of sinne in our owne flesh, we are not minded with the Niniuites to repēt in Sackcloth and Ashes, when as our sinnes are no lesse grieuous then theirs, and as many in number, if not more. Wée thinke perhaps that Christ mocked, when he said: contend yée to enter in at the narrow gate, for many (I say vnto you) shal séek to enter in & cannot: or that he spake not in earnest when hée

Psal.6.v.7

Luc.7.

Ionas 3.6.

Luc.13. 24.

sayd

ſaid: The kingdome of Heauen ſuffe-reth violence, and they that get it, muſt get it by violence. I know not ſurely how we practiſe now a daies to get hea-uen by violẽce, vnleſſe eating and drin-king, banqueting, and ſporting, daun-ſing, and diſing, ſwearing, and ſtaring, bée violence. If this violence, or the like kinde would get heauen, perhaps a number ſhould come to Heauen, who for vſing the ſame ſhall bée aſſured ne-uer to come there, but violently to bée thruſt into hel where they ſhal remaine and abide for euermore.

There be many now a dayes when they are reprehended of ſinne, and per-ſwaded to holines of life, can be content to ſay *it is* a good thing, it is méete it ſhould be ſo, but to ſtudie as they ſhould amendment of their liues, to plucke ſin by the rootes out of their hart, there are few that will do ſo. Let a man cut his haire neuer ſo ſhorte, yet in ſhort time it wil grow long againe, and why? ſurely there is no other reaſon, but for that the rootes be left in the ſkull ſtil, ſo let vs clip our ſinnes neuer ſo ſhort, and

ſwéepe

ſwéep our houſes neuer ſo much, vnles wée pluck vp the rootes, and pare away the dirt with a ſharpe paring iron, it will be neuer the better, in ſhort time all thinges will returne vnto their former lothſomnes againe. And this is the ſecond cauſe or occaſion of the deuils reentrance when he findeth our houſes but ſwept. It followeth,

And he findeth his houſe garniſhed.

This is the third and laſt cauſe that moueth Sathan to make reentrance either into man or woman, namely whē he findeth his houſe garniſhed. This garniſhing of the houſe is no more but the corrupt affections and deſire of ſin, which remaine ſtill in the hart of man or woman, although the ſinne be done away, which is an occaſion of returning or falling againe vnto ſinne ſo ſone as any cauſe of ſinning ſhalbe offered, And 1 Theſ. 5.
therefore Saint Paul, to preuent this 23.
miſchiefe, exhorteth vs not onely to abſtaine from euil, but from all occaſion or ſhew of euill. For it is not inough for a man to abſtaine from the outward act of ſinne, vnleſſe he mortifie in himſelfe

the

the inward desire and affection: for if he entertaine and nourish that, no doubt at one time or other he wil come to the accomplishment, and that is a sufficient garnishing for to inuite the Deuill to make a reentrance. A notable example of this matter I may produce out of Exodus, of Pharao King of Egipt, who hauing kept the children of Israel a lõg time in his subiection, at what time that Moses was sent by the Lord to moue Pharao for their departure out of his Countrey, vnto the desert, Pharao bée-ing loth to forgoe so great a multitude, whom he vsed as slaues in al seruile labours, resisted a long time, vntil at ẏ last being terrified by sundrie plagues that the Lord sent vpon him, he called Moses and Aaron vnto him in the end, saying. Ite & sacrificate Domino Deo vestro, oues tantum vestræ, & armenta remaneant, paruuli vestri eant vobiscum, Go yée (saith hée) and sacrifice yée vnto the Lord your God, & take your litle Children with you. Let onely your shéepe and cattel remaine behind. What was Pharaos meaning in this, thinke

Exod. 10.

thinke you? Had he such a desire of the sheepe and cattell that he esteemed them more then the Israelites themselues? no verilie, he was a Prince and a King, and of the Israelites goods he stood in no neede, but he had a farder meaning and that was this, he thought the Israelites had couetous mindes, and that when they should come into the desert, and finde the want of necessarie prouision, and bee pinched with penurie, they shoulde remember their Cattell that they left behinde them in Egypt, and thereby bee mooued to come backe againe, the which Pharao thought hée might easily bring to passe, if he might reserue still in his handes, but such a pawne.

This was the drift and purpose of Pharao: euen so it fareth with Sathan and a sinner, the sinner whom Sathan a long time hath had in subiection, if by Moses & Aaron he be commaũded to depart out of Egipt, that is, if by ỹ preachers of Gods word be moued to forsake his sinne, and to trauell into the desert of repentance, Sathan is loth he should

go

goe, and hardly he will let him depart, vnlesse the Lord do plague Sathan, that is by giuing such grace and strength vnto the sinner, that maugre Sathans spight, he will desist from sinne, he will frame himselfe vnto an exchange of life, hee will frequent the Church, heare Gods word, read Gods word, conuerse amõg good & godlie persons of whom he may be instructed, learned, and taught: all which thinges although Sathan bee loth he should do, as by experience each of vs may finde in our selues how loth Sathan is that we should serue ỹ Lord, or be at any time wel & vertuously occupied, and layeth all the impedimentes and blockes in our way that he can to make vs desist and leaue of our good purpose and intent, yet (I say) when he seeth there is no other remedy, but that the grace of the Lord is so strong in vs that we break the Deuils bonds asunder, and that we release our selues out of his bõdage whether hé wil or not, he can be content then with Pharao to say. Ite, & sacrificate Domino Deo vestro. &c.

Goe

Goe yée, and Sacrifice yée vnto the Lord your God, hee can bee content we should come to the Church, hear the word preached, read it at home in our houses, talke of it at our tables, and the like: onely he craueth at our handes but a pawn, that is, that we leaue our sheep and cattell behinde vs with him in kéeping, that is, that we retayne still but the affection and desire of sinne, that wée would retaine but in our memorie the pleasures that we had in the world, that when we are in the desert, the remembrance of ỹ turpitudes of our flesh, may bring vs backe againe as S. Peter sayth like dogges vnto our vomits. 2 Pet. 2. 22

But (derely beloued) in this case we must answere Sathã as Moses answered Pharao, Cuncti greges pergent nobiscum: non remanebit ex eis vngula. All our cattel shal goe with vs, we wil not leaue behind vs so much as an hoof. So must wée answere the Deuil in the act of our repentance, that wee wil returne vnto the Lord with al our hartes, with all our mindes, with al our soules, we will serue him with our bodies,

liues and goodes, all our cattel, that is, all our desires and affections shall goe with vs, we will not leaue so much as a howse in the world, so much as a desire to returne backe againe vnto sin, which we purpose to forsake, vnlesse it happen
Ge. 19.26 to vs as it happened vnto Lots wife, to be transformed into a salt stone. Who soeuer shall do this, hee shall kæpe his soule vngarnished, and the Deuil by that occasion shall neuer finde means to make reentrãce, the which the Lord for his mercy grant vs grace that we may performe. And thus much of the second part which was the returne of Sathan to make a repossession, and the causes ỹ moued him vnto the same.

Pars. 3. Now it followeth to shew that when Sathan being returned, and finding his house, as I said, emptie, swept, and garnished, how he taketh possession and entereth in more strõgly then euer he did before, and therefore thus it followeth in the text.

Then goeth hee and taketh seauen spirites worse then himselfe, and they enter in and dwell there,

Now

Now are we come to the repoſſeſſion of the enemie, whereby we haue to vnderſtand, that that man or woman that hath receiued Gods grace, and afterward falleth vnto his former accuſtomed wicked life, that man or woman doth giue the Deuil an occaſion to make a reentrie, and comming againe he cōmeth with an army of other ſeauen ſpirits worſe then himſelfe, and they al enter in and dwel there. Oh better had it bin (as Peter ſaith) neuer to haue knowen the way of righteouſnes, then after a man hath knowen it, to turne from the holy commaundement that was giuen vnto him. And as the Apoſtle Paul witneſſeth, if we ſinne willingly, after that we haue receiued the knowledge of the truth, there remaineth no more ſacrifice for ſinnes but a fearefull loking for of iudgement, and violent fire, which ſhall deuour the aduerſaries. Let vs take hēde therefore derely beloued, how wee behaue our ſelues after that we haue receiued the grace of God, leaſt for our ingratitude & negligence, our Candleſticke be remo-

2 Pet. 2. 21.

Hebr. 10. 26.

Apoc. 2. 5.

ued, & our grace taken from vs & giuen to an other that shall bring forth better fruite. To come to my Text, that it is said, that he taketh seauen spirits worse then him selfe, they are counted worse, in that they come furnished with greater malice to seeke the destruction of the soule of man. In that he nameth a nũber of 7. I suppose the Euangelist meaneth a number of perfection, that is to to wit, the Deuil returneth with an absolute power, for vnder this number 7. all power that the Deuil can vse is conteined. So we reade that Marie Magdalene was possessed with 7. spirites, & that our Sauiour cast out of her seauen Deuils, which signifyeth al kind of sin. So that the number of 7. importeth that Sathan if he come back and repossesse either man or woman againe, hee will omitte no occasion to hinder them that they shall neuer returne vnto God againe, and therefore the matter is most daungerous and diligently to bee loked vnto. And where it is said in our text that all these spirites doe enter in and dwel there. You must vnderstand

Luc, 8. 2. 3

how

how and in what maner the deuil dwelleth in a bodie, he doth not dwell as the Philosophers say, tanquam corpus locatū in loco, as a body placed in a place for the Deuils are spirites, and not conteined in any place. Nor yet tanquam forma in materia, as the soule of a man doth dwell in a bodie. For the Deuil is a simple substance of himselfe, and not composed or ioyned to any matter, but the Deuils dwelling is onely by his power or operation: where he hath power, there he exercyseth his strength, & there he is said to dwel. The Lord defēd vs from his power, and that he dwell not so among vs.

I haue bin too long I feare me in my former partes, I wil now hasten to the fourth and last part, & so make an end. It followeth in the text.

And the last state of that man is worse then the first. Pars 4.

This is the fourth part of my diuision wherein I am to shew, how that after a man hath receiued the grace of God and that the foule & vnclean spirit ỹ led and tempted him to al wickednes

by the greate mercie of God was cast out of him, if after he loke not wel vnto himselfe, auoiding as nere as he can all occasions and causes of sin, but leauing his house emptie, that is, his soule void of a true faith, and good workes, & that for all his abhominable sinnes that hee hath committed, hée hath but swept his house, that is, made a superficial sorow or repentance for his sinnes, and that which is worse, leaueth his house garnished, that is, retaineth still the remembrance, desire, & affection of his former concupiscence: vnto such a man Sathan doth sone returne againe, and in returning he bringeth seauen worse spirites then himselfe, and they enter in and dwel there, then it can not be, according vnto our Sauiour his testimonie, but that the end of that man must bée worse then his beginning.

Wherefore that you may vnderstand how much worse the state of that man shall be in the end, it shall not be amisse if you know how bad the estate of a sinner is in the beginning. And that you may the better iudge of the vilenes and defor-

deformitie of the first sinne I know not which way I may make you to comprehēd it better then to lay before your eies the excellencie of vertue. For euery thing (as ỹ Philosopher saith) is best knowen being compared by his contrarie. What man is he that can tel the commoditie of health so well as he that hath bin afflicted wt sickenes? or who knoweth so wel the swætnes of libertie as he that hath had experiēce of captinity? To know therefore the vilenes of an euil thing, we must consider the nature and condition of a good thing, for the deformitie of a croked line will appeare best if it be measured by a right rule or square. The Philosophers defyned that there was nothing that could bee good which had not all, or at least one of these three properties, that is, if it were not honest, profitable, or delightfull, and although the wiser sort of them defined certainly, that nothing could bee good that was not honest, yet ỹ thing which in his owne nature is not honest, if it be either delightfull or profitable, it carieth at ỹ least a resemblance of good-

nes. And thereof it commeth, that no man would committe any sinne, but ẏ it caryeth some shew of goodnes: for although syn in the iudgement of ẏ committer bee no honest thing, yet he iudgeth it at the least to be either profitable or delightfull, or else hée would neuer do it. The fornicatour or adulterer he knoweth ẏ sinnes of the flesh, ẏ they are not honest, yet he thinketh them delitefull. The vsurer or couetous man he knoweth, that briberie and extortion is nought and not honest, yet he thinketh it profitable. So that I say, euerie sin that the sinner commiteth, he doth it vnder the colour of some good, or else hee would neuer do it. Goodnes therefore in it selfe cãnot be but an excellẽt thing. And looke how much the more it doth participate of all the thrée properties ẏ is to wit, honesty, profite, and delight, so much better it must be. Vertue therfore is an excellent thing, for it is both honest, profitable, and delightfull. And that thing whatsoeuer it be that is most honest, most profitable, and most delitefull, must nœdes be most excellent & be

that

that which is called Summum bonum, the chiefeſt good, which all men naturally do deſire. And who is moſt honeſt, moſt profitable, and moſt delightful, but onely God: God therefore is ſummum bonum, the end that euerie man ought to ſéek, and ſuch an end, that he that findeth it ſhall be bleſſed for euermore.

Now at the laſt wee haue found out our rule and ſquare of goodnes to meaſure the crokednesſe of vice, and to ſée the deformity thereof. As the thing that is moſt honeſt, moſt profitable, & moſt delightful is moſt good. That thing that is oppoſite and contrarie vnto the greateſt good, muſt néedes be the greateſt euill. That thing that depriueth a man or woman from the greateſt good of all other, which is God, muſt néedes be the greateſt of all euils, and that euil is called ſinne: for ſin depriueth a man of the chiefeſt good, which is God, and therfore ſinne muſt be the greateſt euill of all other. Will you ſée how ſin is oppoſite and contrarie vnto the thrée properties of good, (and ſo by conſequence vnto God) namely vnto honeſtie, profite, and delite,

delite, then giue you me leaue a litle to examine each propertie apart, and with patience and attention harken what I shal say.

First of all, Sin, as the Philosophers define it, being no positiue thing but a priuation or taking away, it is as much to say, it hath in it nothing that is good, but taketh from a man all that is good. And the chiefest property wherein goodnes consisteth, and without the which there can indeede be no goodnes, is honestie, and that sinne depriueth a man of, for sin in his owne nature is shameful and opposit vnto honesty, in so much as it is written, Qui malè agit, odit lucem. He that doth euil, he hateth the light. Sinne is a worke of darknes, it feareth to be seene, it is loth to come to the light, it seeketh darke places, and secret corners. Examples of this matter we haue great store; euerie man can witnes it in his own conscience. Adam so soone as he had sinned in Paradice, & that he sawe himselfe to be naked, was he not ashamed? did he not hide himselfe from the presence of the Lord? What

Gen. 3.

shall

shall we say of Dauid, that after he had committed adultery with Bethsabe, in sending for Vrias home, in procuring him to goe home to sleepe with his wife, in giuing him meat and drinke apt for that purpose, was it for any other thing but that he was ashamed of his fact, he would faine haue had the matter couered, but it would not bee, the Lord did bolt it out, sending Nathan the Prophet to him, who reprehēded him of his fault, then hee could crye, Peccatum meum coram me est semper, My sinne is alwaies in my sight, I am ashamed O Lord of that which I haue done. This may you see how opposite a thing sinne is vnto honestie, that it bringeth with it nothing else but confusion and shame. 2 Sam. 11. Psal. 51.

Let vs now see how it contrarieth the second propertie of goodnes, which is profite. How vnprofitable a thing sinne is.

To speake of the disprofite that sin bringeth, if I should say so much as might be sayd I should neuer make an end, what greater disprofite can it be to a man or woman, thē to lose their soule eter-

eternally. In so much as our Sauiour
Mat.16. 26. him selfe saieth: What shall it profit a man to haue gayned the whole worlde and after shall sustaine the losse of his soule? or what exchaunge or commutation can a man make for his soul? Shall I brælly discurre vnto you, what losse sin did bring? Note first in the Aungels them selues, who for sinne were depriued for euer from the vision of God, and
Gen.1. are now damned for euermore.

For sinne Adam and Eue were exyled
Gen. 3. Paradice, and al their posteritie made subiect to death & miserie. For sinne the
Gen. 7. whole world was drowned, 8. persons excepted. For sinne Sodom and Gomorrha with other Cities there adia-
Gen. 19. cent were consumed and burnt by fire, and all the people perished. For sinne the Children of Israell were caried
2 Reg.17. twise captiue, once vnder Salmanasar king of the Assirians, and an other time vnder Nabuchodonosor king of Babi-
2 Reg.25. lon, besides a number other plagues and losses ỹ came to them through sin. Finallie sinne brought such a losse vnto mankinde, as the raunsome therof was

neuer

neuer able to be paied, but by the death and paſſion of Jeſus Chriſt, the onely ſonne of the liuing God.

Let this at this time ſuffice for the loſſe or diſprofit that commeth vnto mã or woman by ſinne. Perhaps this matter or loſſe may be requited with the delite that ſinne bringeth with it, and ſo great may be the delite ỹ a man careth neither for honeſtie nor profit. If it bee ſo, then let vs conſider the delite that ſin bringeth a part, and ſee what is the pleaſure that a mã receiueth in the cõmitting of ſinne. And that is the third property of good that I haue to ſpeak of, namely delite. And now ſhall you ſée how oppoſite a thing ſin is vnto delite alſo.

Sinne (as I ſaid) is a thing oppoſite vnto that part of good which is called delight, for it is a moſt ſad and ſorrowfull euil full of griefe and penſiuenes. Sin is ſo ſad and penſiue a thing, that it doth not onely bring a man vnto eternall death, but it leaueth a man full of trouble and griefe alſo in this life.

The iuſtice of God can not ſuffer the guilt

guilt of ſin to be vnpuniſhed. And therfore the Prophet Ieremie gaue vs to vnderſtand ỹ euil of ſinne in this point, when he ſaid. Know thou, and ſée how euill and bitter a thing it is to haue forſaken the Lord thy God. For beſides ỹ eternall and euerlaſting puniſhment which excédeth al other puniſhmentes, and I haue no leiſure to ſtād to diſcourſe vpon at this time, I wil reckon vp four greate euils that it bringeth vnto a man or woman in this life, which no man what ſoeuer hee bee, can by any meanes auoid. Ier. 8.

The firſt is the ſting of a mans conſcience which hee hath pricking within after he hath committed the ſinne. Of al other thinges how ſwéete ſoeuer ſin ſéemeth in the beginning, it hath the vileſt end, yea ſuch an ende, that it bringeth many a man or woman vnto deſperation after they haue committed a wicked fact. When a man hath ſatisfyed his filthy luſt, what lothſomnes doth he finde remaining in his ſoule and conſcience: a fitter example I cannot giue you, then Amon Dauids ſonne, who falling in

loue

loue with his Sister Thamar in such wise, as he almost perished for loue and lust, yet when he had accomplished his will and purpose, there remained such a lothsomnes behind of sinne that he could neuer abide to loke vpon Thamar afterward. And this I dare be bold to say, that there is no sinner aliue, let him bee neuer so shameleſſe and impudent in his sinne, let him face and braue it out with neuer so desperate a minde, yet he can not so extinguish that touch of conscience, but his soule at one time or other shall finde the torment of the same. 2 Sam. 13

The second euill that sinne bringeth to a man or woman to contrarie delite, is shame: of the which, for that I haue touched it alreadie, I wil spare to speak any more of it, but come vnto the Text.

The third euil that sinne bringeth in this life to contrarie delight, is feare of punishment, for the sinfull man after he hath committed a naughtie fact, he is by and by afraid. Hee knoweth ther is a God aboue that wil reuenge all sinne, and he is afeard of Gods iudgementes, and of sodeine death. This feare remaineth

neth of inferiour Magistrates that are administers of Gods iustice. For if a Théefe after he haue committed a roberie be brought before a Iustice to be examined forthwith he feareth, and faultereth in his spéech & answers, & a guiltie conscience bewrayeth it selfe, so that he that sinneth is alwayes fearfull, and as Salomon saith, the wicked man héé fléeth when no man persecuteth him. Prou. 28. 1.

In so much as sinne is a continuall hangman that tormenteth a mans conscience where so euer he goeth.

The fourth and last euill that sinne bringeth contrarie to delight, is a continuall combat and conflicte betweene reason and sensualitie. In so much as when sensualitie entiseth vs to a thing that is naught, reason sayth, do it not, sensualitie saith, do it. And such a contrariety a man shal find in him self, that oft times he is forced to crie out, and say with Iob. Factus sum mihimetipsi grauis, I am become troublesome vnto my selfe. Iob. 7. 20.

Thus haue I made a briefe description of the vilenes and crookednes of sinne

sinne, which if it be laied to the right rule of goodnes that is honesty, profit, and delite: You may see how vile a thing it is, and far from all goodnes, that hath in it neither honestie, profit, nor delite. And depriuing a man of all honestie, profite, and delite, which is the greatest good ẏ may be, and cõteined in God himselfe, from whõ sin excludeth vs. Also it cannot be but wee must necessarilie conclude, that sin is the greatest euil that may be, and that there is no euill to be cõpared or matched with sin.

Thus hauing found out the vilenes of the first euill, it resteth that wee know how the seconde euill may bee worse then this, for that it is said in our text. The last state of that man is worse then the first. A man would thinke that the first is so bad, as lightly there could be no worse: but how the last becommeth worse then the first, in few wordes I shall shew. If we respect sin in his owne nature, it is alwaies euill & so euil, as it can

not be worse. But if we respect it as it is renued in action, the more an ill thing is renued, the worse still it is, by reason of the ingratitude that remaineth in the offender. As for example. A man committing a trespasse once, he is pardoned of his Prince, and after cõmitteth the same offence again in the same nature, both the offences in their own nature are bad, and neither worse then the other, but in respect of the ingratitude of the offender, who being pardoned once, would not take heede the second time. And so forth of all other sinnes that so shal be renewed, the more they are renewed the more hainous they are by reason of the ingratitude.

Now where our Text sayth, that the last state of such a one shall bee worse then the first, I will shew you briefly also how ỹ may be ment, and ỹ is for three respects. First in respect of the Deuil that tempteth a man to sin. Secondly in respect of the offender that committeth the sinne. Thirdly

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in respect of God that punisheth sin. All these I shall make plaine by a familiar example. And first in respect of the Deuil that tempteth vnto sinne. I will shew you how the last euill is worse then the first. Take the example of a Jaylour that taketh a man to prison, the man being committed but for debt, or some such other trespasse, is indifferently wel vsed, and entreated in Prison, he hath as much libertie as the Prison can yéld him, and as much fauour as the Jailour can shew him: But if this Prisoner watching his opportunitie, do happen to breake forth, and to make an escape, how doth the Jaylour then rage and fume, and how doth he threaten and lay about him, saying that if euer he catch that Prisoner againe, hee will vse him, and so forth. So as you sée, it standeth the Prisoner vppon that is so broken away, to looke vnto himselfe, for otherwise it had bin better for him that hee had remained in Prison still, and made no escape. It

commeth to passe that he is taken a-gaine, how is this poore wretch then vsed, hee is layed in Boltes, he is kept vnder locke and key, hee goeth not out of his chamber, he is continually watched, you see how his last imprisonment is worse then the first, by reason of the cruell vsage of the Jaylour. Euen so it fareth with a sinner, who as long as he is in sinne, is in the Deuils keeping, and so long as he continueth in sinne, the Deuil letteth him alone, doth not trouble him much, but letteth him enioy the libertie of the Prison, that is the pleasures of this world, and suffreth him to goe from one to an other without contradiction. But if this sinner chaunce at any time to be moued by grace to forsake sinne, and the pleasures of this world, and to breake prison, that is to giue the Deuill the slippe, and meaneth to returne to ỹ seruice of Almightie God; it standeth this man vppon to loke well vnto himselfe, and to thinke that the Deuil hath a continual

nuall eye vpon him, and if euer hee can catch him againe, and bring him within the compasse of his Prison, let him be assured he wil kéepe him more warely the second time, and remoue from him al the occasiõs that brought him to goodnes, and locke him vp fast in a close dungeon, where hee shall sée nothing, and féele nothing but continuall temptations and allurements vnto sinne, and shall be so watched & guarded that he shal hardly make any escape againe. And thus you sée how the second estate of a sinner is worse then the first, in respect of the Deuill by comparison of a Jailour.

The last estate of a Sinner is worse then the first also in respect of the synner himselfe; for experience and natural reason teacheth, that many actions do at the last come to bee an habit, and long custome in any thing doth alter nature, wherefore that man or woman that frequenteth much synning, in time can come to do nothing els. Wee see by daily experience that a

Childe that hath bin vertuouslie or wel brought vp when he commeth to yeares, and beginneth to see the corruptions of the world, how at first not being experienced with the filthines of sinne, he accounteth it an abhominable thing, but if after hee fall into ill companie, among whom synne is boldlie vsed, by litle and litle he may be drawen to commit it once: If hée haue committed sinne one time, hee wil be the more easyly drawen to the second, and so to the third, and at last he wil be as bold in synne as the best, and as shameleſſe as the rest.

And thus you se how the last state of a sinner is worse then the first, by reason of the Synner himselfe.

Finallie the last state of a synner is worse then the first in respect of God who punisheth synne. For the order of iustice requireth that the more graces and benefits that a man receiueth at the Lordes handes, and the more he contẽneth and abuseth them, that the more seuere and grœuous shall be

his

his punishment. And therefore it stãdeth euerie man and woman vpon to take hæd that he receiue not the grace of God in vaine. That we abuse not Gods mercy by adding new sinnes to our old. For as the Apostle sayth, because the Lord is mercifull, patient & long suffering: shall wee therefore make this an occasion of sinne, God forbid. I denie not but in what hower soeuer a sinner shall repent and turne frõ his wicked waies, that the Lord will receiue & take him to mercie, if he repent indæde from his hart and haue a full purpose by the helpe & assistance of Gods grace to sinne no more: the which purpose and intention if the sinner haue not, and when he hath it, vnlesse he put in practise, and execute it, his repentance is no repentance, hee doth but dallye and mocke with God Almightie, hee feareth not his iudgements, and therefore he shall neuer be partaker of his mercie. Rom. 2. 4.

And thus ye sée how the last estate of

a ſinner is woꝛſe then the firſt in reſ-
pect of God himſelfe. The concluſion
of the whole is this.
So ſhal it bee with this wicked gene-
ration.

By theſe woꝛdes we may perceiue that our Sauiour Chꝛiſt ment that, ẏ hath bin ſpoken, of the Scribes and Phariſes, who contemned and maligned him foꝛ all his miracles and wonders that he wꝛought among them. Let vs (deerly beloued) foꝛ our pꝛofit and benefit apply them to our ſelues, and thinke that they are ſpoken vnto euery one of vs here in particular: let vs not abuſe the graces and mercies that the Loꝛd hath beſtowed among vs, as the Scribes and Phariſes did, leaſt accoꝛding to the example of the repoſſeſſed man, we be accounted among that wicked and peruerſe generation.

If I ſhould reckon vnto you the benefites and graces wherwith ẏ Loꝛd hath bleſſed our Countrie, and ẏ aboue other nations, I ſhould hold you

ouer

ouer long. Of an infinit number take a few, and besides the common benefits note the particular, and so I make and end. We were al possessed with the Spirit of blindnesse as all other natiõs who tempted vs to al vncleannes, to Idolatrie and superstition, in as vile and as wicked maner as euer the Gentiles or Pagans were.

It pleased the Lord to expell this spirite of darknes from vs, and to send vs the light of his Gospel by the which hee hath illumined vs, that there is no nation at this day vnder heauen that hath it more bright. Hee hath sent vs besides a most gratious Quæne and Prince, vnder whose most happie gouernment we haue liued these 30, yeares in great peace & tranquillitie more then any Nation round about vs: he hath mightily & miraculously defended both her and vs from the inuasion of our enemies that thought to haue swallowed and deuoured vs vp quicke. What shall I say, what mercy hath he not shewed

vs

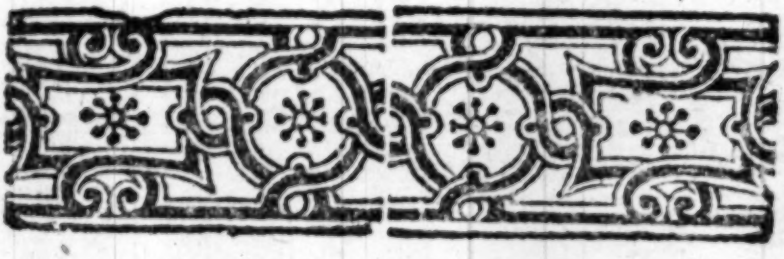
vs, what wonders hath hee not wrought amõgst vs. And yet behold, are we not become almost vnmindful of these benefits: do we not abuse these mercies of almighty god in promising vnto our selues peace & securitie, and thereby remain in our former sinnes and wickednes? Wee our liues any thing amended, our manners and behauiours bettered, whereby the Lord may bee the more glorified, and our selues comforted? I feare me no; How doth sin abound yet amongst vs? how doth euerie one walke after his owne wicked concupiscence? How doth sin shew herselfe almost with vncouered face? If I should enter into the particulars, I should amaze you. Pride aboundeth, lecherie ouerfloweth, couetousnes rageth, and not in any small portion, but in summo gradu, in the highest degrée. Is it not to be feared, if it so continue, but ỹ the vncleane spirit wil returne againe: and ỹ if hée come, do you not thinke that hee will bring seauen worse then himselfe, and

that

God for our vnworthines wil permit him to make reẽtrãce: So should our end be worse than the beginning. So should we haue ỹ maledictiõ of ỹ wicked generation. That ỹ wrath of the Lord may be auerted frõ vs, in this I can say no more, but repent & amend, for the day of the Lord is at hãd. For the which ỹ Lord grãt vs all grace to prepare our selues to be in a redines.

But for as much as no man is able to make this preparation of himselfe without the especiall grace of God, let vs with humble and penitent hartes craue of our heauenly Father for his Sonne our Sauiour Iesus Christ his sake, that hee would vouchsafe of his infinite goodnes and mercie to take from vs our stonie hartes, and put into vs fleshy hartes, that may bee pliable vnto his holye will, and so to be gouerned by his holie Spirite, that in al the assaultes of our enemie, he may haue no power ouer vs, but that by his power and might we may vanquish and ouercome him, and that

we

may be so fortifyed, that no aduersitie put vs downe, no prosperite puffe vs vp, and that on euery side wée being fenced by the Lords most heauenly protection, Sathan that goeth about like a roring Lion seeking whom hee may deuour, may make no reentry. Graunt this O heauenly Father for thy deare sonne Iesus Christ his sake, together with the holy spirite. To whom being thrée Persons in Trinitie and one in vnitie be all glorie, praise, power and dominiõ both now and euermore. Amen.

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